The Islamization Of Human Resource Management TEXTBOOK FOR HIGHER EDUCATION IN INDONESIA THROUGH AL-FARUQI'S THEORY[1]

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Abstract: The Western secularization is a main cause of educational problems and extremely damaging if it is not solved immediately. Based on al Faruqi's theory, the only way to solve educational problems caused by secularization of Human Resource Management (HRM) is through the Islamization of Knowledge (IOK). The research used descriptive qualitative method will answer a main question: how is the operationalization of Al Faruqi's theory solving education problem caused by the secularization? This research aims to apply the IOK al-Faruqi theory into the IOHRM concept, with the framework consists of the input through 15 HRM textbooks, which are used by several universities in Indonesia with Western worldview as a dominant tendency than Islamic worldview. This research analysis the process and synthesis of Western and Islamic-legacy of HRM; and as its output, a non-secular HRM textbook using Islamic worldview approach. As the result, this output will reduce the dominance of the secular HRM textbook in Western worldview approach. The findings of this research are: (1) To create the IOHRM concept derived from the IOK al-Faruqi theory, which is applied through a process of analysis and synthesis of Western and Islamic-legacy of HRM; (2) Analysis of the IOHRM, through the process analyzes the category, and then analyze the relevance, differences and problems of Western and Islamic-legacy of HRM; (3) Synthesis of the IOHRM, by integrating Western and Islamic-legacy of HRM, using the dual process of the IOK al-Attas theory in Islamic worldview approach; and (4) an Islamic HRM textbook.

Keyword: Islamization of Knowledge, Human Resource Management, Islamic Worldview, Western worldview, and Secularization.

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A. Introduction

Globalization as a process of interaction involving various nations impacts a changing world. It is not a new product for Muslims, it was three eras of globalization experienced, consist of: (1) globalization in the classic period (7-13 century AD), they have Baghdad for the central of Islamic civilization. Science and civilization Greek was translated in Arabic, such as astronomy, mathematics, philosophy, and medicine. Muslims do not directly take knowledge from the outside, but through a dialectical process with the mindset of thesis, antithesis and synthesis; (2) globalization (12-14 century AD), the western civilization take knowledge of Islam through Spain, Sicily and others; and (3) globalization (18th century AD-present), the Islamic world to Islamize knowledge of the western.[3]

Phenomenon of the globalization shows the push-pull process of knowledge between the Islamic world and the Western. The Western civilization does secularization of science in the Islamic world. At the same times, the Muslim does Islamization of secular science that has been created by the Western. Thus, the secularization of science conducted by the Western is the cause of the education problem for Muslims until now. In the third era of globalization, in an attempt to Islamize science of the Western, Muslims face educational problems. Abuddin Nata explores the various opinions of classical Muslim leaders on the issue of education at that time. Sultan Salim III (1789-1807) and Sultan Mahmud II (1807-1839) stated problems mastery of science and education. Muhammad Abduh (1849-1905), Sir Ahmad Khan and Muhammad Iqbal pointed about weaknesses in the areas of education and understanding of Islam.[4]

It means that Muslims face educational problems for long time. The great problem is the secularization of education science. Al-Attas said that most of the current knowledge basically convinced and interpreted by the Western, in the view of the Eastern. The characteristic of the

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[3] Abuddin Nata, *Studi Islam Komprehensif* (Jakarta: Prenada Media Group, 2012), 356-375.

[4] Abuddin Nata, *Kapita Selekta Pendidikan Islam: Isu-isu kontemporer tentang Pendidikan Islam* (Jakarta: Rajawali Pers, 2012), 366.

Western worldview is based on four pillars, namely secularism, dualism, humanism and tragedies, which cover all aspects of Western life and thought, and through them, most of the world who are already educated.[5] Thus, the education problems caused by secularization of science have led to dualism and human tragedy that brought damage and destruction.

Al-Faruqi expresses the damage and destruction-effect impacts negatively on Islamic education, he said, "the forces of Westernization and secularization and the resultant de-Islamization of students and lecturers to work full hilt in universities. No Muslim government and university administration is doing anything about the sinking morale of college youth, about reviews their continuing de-Islamization through education."[6] Based on his opinion, education problems caused by this secularization has a negative impact and more dangerous for Muslims.

Secularization of science developed on the basic of the principles of Western worldview. The Western worldview is a view of nature that covers all of the Western worldview, which separates religion from science through secularism, materialism and dualism-dichotomy. There is no place of religion in science. Truth is based on the science of human doubt but not based on religious beliefs, so the obtained is a relative truth that brings due to confusion and human tragedy. In contrary to the Western secularism-materialism, Islam has a characteristic of the religious view of life and spirit. Islam is a model of socio-historical environment that is built based on the values and spirit of Islam.

For example Indonesia, socio-historical environment has Islamic worldview as a way of life of Muslims. Islamic worldview is a view of the nature of Islam, see Islam and science as a whole; where science is built on the values of the revelations that have an absolute truth. The Islamic worldview in Indonesia is applied in a favorable condition and environment, supported by aspects of demographic, socio-historical, and

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[5] Syed Muhammad Naquib al-Attas, Islam and Secularism, as cited Wan Mohd Nor Wan Daud, *Islamisasi Ilmu-ilmu Kontemporer dan Peran Universitas Islam* (Bogor: Universitas Ibn Khaldun & Centre for Advanced Studies on Islam, Science and Civilization - Univesity Teknology Malaysia, 2013), 34.

[6] Ismail Raji al-Faruqi, *Islamization of Knowledge: General Principles and Workplan* (Maryland: International Institute of Islamic Thought, 1982), 6.

policy. The demography aspect, showing the majority of Indonesia's population adheres to Islam. Indonesian statistics show that Muslims in Indonesia in 2010 reached 207,176,162 people (87.18 percent).[7] It means that the majority of Indonesia's population adheres to Islam great potential to be a developed nation if using Islamic worldview.

The socio-historical aspects, al-Attas in his book entitled "Preliminary Statement of General Theory of the Islamization of the Malay-Indonesian Archipelago" in 1969, he described the impact of Islamic history and culture of the Malay world, with the entry of Islam has resulted in major changes outlook Malay-Indonesian society to the reality and existence into a unique Islamic worldview.[8] That is, the introduction of Islam to Indonesia bring Islamic worldview has given the changes to the public so that it has an advanced civilization.

The policy aspects, Islamic worldview application are supporting, among others: (1) In Article 4 of the Law of the Republic of Indonesia No. 44/1999 on Implementation Features Special Province of Aceh, expressed the organization of religious life in the area is manifested in the form of implementation of Islamic Sharia to its adherents in society.[9] (2) In Article 5 of the Law of the Republic of Indonesia No. 12/2012 on Higher Education, said that the purpose of higher education to develop students' potential to become a man of faith and piety to God Almighty and noble.[10] Meaning, the policy in Indonesia has a point of view that is relevant to the Islamic worldview.

Therefore, to solve the problems caused by secularization of education science in Indonesia should be done through Islamic worldview. According to al-Attas, secular science is a product of the Western worldview and epistemology secular framework.[11] Education

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[7] Akhsana Naim and Hendri Saputra, *Kewarganegaraan Suku Bangsa, Agama dan Bahasa Sehari-hari Penduduk Indonesia: Hasil Sensus Penduduk 2010,(* Jakarta: Badan Pusat Statistik, 2011), 10.

[8] Syed Muhammad Naquib al-Attas, Islam and …, 35.

[9] Indonesia, Republic Act, No. 44/1999 on Implementation Features Special Province of Aceh.

[10] Indonesia, Republic Act, No. 12/2012 on Higher Education.

[11] Syed Muhammad Naquib al-Attas, Islam and …, 35.

problems arise because the Western did secularization of science. Karim said that education in some Islamic countries, which is Muslim predominantly, just imitated of education in secular Western countries, which turned out to be a lot of them impeccably.[12] As a result of secular education imitate it happens hegemony secular education. Hegemony secular education whether you want it or not must be overcome by mastering the Islamic worldview.

Adian Husaini suggestion, Islamic worldview suggests Islamization as a major foundation needs to be taught in college. Islamic worldview supposed to be the basis in the development of Islamic scholarship in college. Not the other way, putting Islam in the Western worldview secular-liberal framework.[13] In society, secularization science responded with a variety of attitudes based on assumptions, consist of: (1) knowledge that comes from the Western as a secular science must be rejected; (2) knowledge that comes from the Western as the science is neutral therefore be accepted; and (3) knowledge that comes from the Western as the science of secular materialism, but can be accepted by Muslims through Islamization.[14]

A small part of the community members who responded to the secularization of science taking a stand as the third assumption mentioned above. Instead, al-Faruqi states, mostly Muslims like the Master of Art and the Philosophy of Doctor, their brain just been washed by thoughts of the Western to cause them to be enemies in this Islamization efforts.[15] Therefore, there are only a few initiators that respond to educational problems caused by secularization science, through the IOK idea, among them, Ismail Raji al-Faruqi, Syed

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[12] Muhammad Rusli Karim, as cited Ulil Amri Syafri, *Pendidikan Karakater Berbasis al-Quran* (Jakarta: PT Raja Grafindo Persada, 2012), 6.

[13] Adian Husaini, *Virus Liberalisme di Perguruan Tinggi Islam* (Jakarta: Gema Insani, 2009), 168.

[14] Abuddin Nata, *Metodologi Studi Islam* (Jakarta: PT Raja Grafindo Persada, 2008), 405.

[15] Ismail Raji al-Faruqi, "Mengislamkan Ilmu-ilmu Sosial" dalam Bagader, Abubaker A. (Editor), Islamisasi Ilmu-ilmu Sosial, (translated) Mukhtar Effendi Harahap, et.al, *Islam and Sociological Perspectives* (Yogyakarta: PLP2M, 1985), 19.

Muhammad Naquib al-Attas, Seyyed Hossein Nasr and Osman Bakar. Two initiators the IOK mentioned earlier, has a monumental work to be a reference to a Muslim scholar in international discourse until now. Al-Faruqi expressing the IOK ideas in his monumental work entitled IOK: General Principles and Work plan, published by the International Institute of Islamic Thought (IIIT), Maryland, 1982. The book describes the objectives and steps of the IOK work plan for problem solving education due to the secularization of science.

Al-Attas expressing ideas the IOK in his monumental work, entitled Islam and Secularism, first printing, 1978, and the second edition, 1993, published the International Institute of Islamic Thought and Civilization (ISTAC), Kuala Lumpur. He initiated the IOK with understood the epistemological and ontological differences between the Islamic and the Western that dominant secular - have launched dewesternization and decolonization discourse through the IOK centered at the university.[16] According to him, the IOK means the deliverance of knowledge from its interpretations based on secular ideology; and from meanings and expressions of the secular.[17]

Further described "Islamization is the liberation of man from the first magical, mythological, animistic, national-cultural tradition, and then from secular control over his reason and his language".[18] Thus, science is not neutral. Science has infected by elements of Western-secular worldview to day. Therefore, Muslims must perform de-westernization through the IOK for solving the problems caused by secularization of education science.

Secularization of science means emptying the science from its religion values, and it has caused tragedy for people because their loss of *adab*. Therefore, to solve the problem through the IOK theory is necessary. Al-Attas explains purpose the IOK and human resource

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[16] Syed Muhammad Naquib al-Attas, Islam and …, 31.

[17] Syed Muhammad Naquib al-Attas, *the Concepts of Education in Islam Framework for an Islamic Philosophy ofEducation* (Kuala Lumpur: International Institute of Islamic Thought and Civilization 1999), 42.

[18] Ibid., 45.

development in Islam, not only produces good citizen but rather to print the man who had *adab*.[19] "*Adab* is knowledge that preserves man from errors of judgment".[20] Human of *adabi* produced through the process of *ta'dib* intellectual-spiritual-ethical. Human of *adabi* harmoniously interact with the economic and social culture that has been globalized.

They are confident with the values and identity, as well as understand the existential rights of other people and cultures as described in the al-Quran and Hadith. They also interact without losing its own identity in the right way and the right to spiritual bliss and permanent good in this world and hereafter.[21] Education is responsible for the issue of loss of *adab*. Wan Daud stated *adab* as opposed to *biadab*.[22] So, the IOK needs to be done to produce man who has *adab*. Al-Attas assess, science *(al-ilm: ma'rifah: 'ilm)* occupies the most important position in Islam, in the al-Qur'an itself, we found more than eight hundred information about science.[23]

Back to history, the actual practice of Islamization begins with the first revelation in Islam (al-Qur'an 96: 1-5) and continued throughout the centuries, although with different degrees of success.[24] Al-Attas give an example, the existence of personal Islamization refers to the Prophet Muhammad is a perfect example.[25] Furthermore, developing of the IOK conception as intellectual ideas and methods of epistemology is a contemporary achievement,[26] which is used to reunite the relationship of science and Islam, to solve the problem of secularization of science. It can be read Hadith the Prophet Muhammad, the science must be learned before speaking and charity, as narrated by HR. Bukhari in the chapter of

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[19] Syed Muhammad Naquib al-Attas, "Islam and …, 40.

[20] Syed Muhammad Naquib al-Attas, *The concept* …, 27.

[21] Wan Mohd Nor Wan Daud, *Islamisasi Ilmu*…, 80.

[22] Ibid.,77.

[23] Syed Muhammad Naquib al-attas, "Islam and …, 97.

[24] Wan Mohd Nor Wan Daud, *Islamisasi Ilmu*…, 32.

[25] Syed Muhammad Naquib al-attas, "Islam and …, 40.

[26] Wan Mohd Nor Wan Daud, *Islamisasi Ilmu*…, 32.

science.[27] This case shows the relationship between the religion and science. In the beginning, science is unity in Islamic religion that gives human of *adab* rule for happiness of living in the world and the hereafter.

Related the IOK al-Faruqi and al-Attas ideas are necessary to solve secularization of science. Ahmad Tafsir analyzes the epistemology of science with the approach of Islamic worldview, which God commanded man to learn, with locus covering al-Quran and al-Kaun. Al-Quran and al-Kaun contains the knowledge of God. From the study of the al-Qur'an appeared theory in the field of natural, social, and art sciences. From the study of nature also appears theory in the field of natural, social and art sciences.

The results should not be contrary to the theory of nature because they are made in God's theory.[28] Furthermore, Tafsir explains, Al-Kindi taught that there is no contradiction in the knowledge of God.[29] This means, if there are problems in education and secularization dichotomy of science, religion is not allowed in the school curriculum (secular), on the other hand is precisely religion is the basic curriculum of school education, then this conflict must be resolved with the IOK theory. The IOK reunite a relationship between science and Islam, and Islam as a source of knowledge, to solve the secularization of science. The IOK research related to Islamic and science as a unity and a problem solver of secularization of science has been done.

Among them, M. Dervish Hude et.al, doing research on the branches of science in the perspective of the al-Qur'an uses a system of scientific work and the thematic approach *(maudhu'i)* in 2002, resulting classification of 30 branches of science which have relevance to the referral source 1337 verses of the al-Qur'an.[30] Furthermore, the IOK

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[27] Musthafa Muhammad Imarah, *Saripati Hadits al-Bukhari,* (translated) M. Abdul Ghoffar, (Jakarta: Pustaka al-Kautsar, 2002), 85.

[28] Ahmad Tafsir, *Ilmu Pendidikan Islami* (Bandung: Remaja Rosdakarya, 2012), 310.

[29] Ibid.

[30]M. Darwis Hude, *Cakrawala Ilmu dalam al-Quran* (Jakarta: Penerbit Pustaka Firdaus dan Bale Kajian Tafsir al-Qur'an Pase dan Institut Perguruan Tinggi Ilmu al-Qur'an, 2002), 20.

research has grown on several branches of science, so that becomes an international discourse now. Among the studies IOK are developed and become an international discourse for several years 2006-2015 (see, table 3). On the other hand, the secularization of science infects the textbooks of the various branches studied by student generally include Muslims currently. Fuad Mas'ud assess that standard textbooks in the fields of psychology, sociology, economics, management and organization which had written by the Western intellectuals just to explain aspects of the material in the college, never associated with religion, such as the ban, prayer, life after dead and others.[31]

Meanwhile, if we looking for the HRM textbooks that contain HRM theories with Western-secular worldview approach without the Islamic worldview touch, it is very easy. But if we are looking for the HRM textbooks that contain theories consult the al-Qur'an and Hadith, and the Islamic worldview approach, such as the HRM sharia textbook is difficult to found.

Table 1: The Comparison of the Western and Islamic HRM Textbooks Numbers In Various Universities

Institution of the University	HRM Textbooks	
	Western	Islamic
1. State Islamic University Jakarta	35	6
2. University of Indonesia	55	5
3. Universitas Terbuka (UT)	7	0
4. State University of Jakarta	50	0

Source: An Online Library Of Each University Related,
Accessed On April 13, 2016

The facts of secular education hegemony show the secularization of the HRM science existing at various universities. The result of searching on four online libraries in Indonesian universities, shows an inequality existence the Western and Islamic of HRM textbook as

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[31] Fuad Mas'ud, *Menggugat Manajemen Barat: Mengungkap pandangan dunia yang tersembunyi menjadi dasar konsep, teori dan praktek manajemen* (Semarang: Badan Penerbit Universitas Diponegoro, 2015), 25.

follows: (1) an online library of the State Islamic University Jakarta[32] = 35: 6; (2) an online library of the University of Indonesia[33] = 55: 5; (3) The UT Online Library[34] = 7: 0; and (4) an online library of the State University of Jakarta[35] = 50: 0 (see table 1).

Thus, the university libraries in Indonesia are very likely to provide many Western HRM textbooks than the Islamic HRM textbooks. Even some of the libraries of the university do not provide Islamic HRM textbooks. Thus occurred the hegemony of education science in HRM which universities in Indonesia tend to be oriented to the Western-secular. In respect of this, the researchers looked at research must be done to solve education problems caused by secularism of the HRM science. In this case, the research is done using the IOK theory to be applied against the branch of the HRM science, thus resulting Islamic HRM textbooks.

According to Handrianto, there are 5 IOK theories (and initiators) consists of, Integration (Ismail Raji al-Faruqi), Paradigm (Syed Muhammad Naquib al-Attas), Instrumentality (Jamaluddin al-Afghani, Muhammad Abduh and Muhammad Rashid Rida), Sacralization (Seyyed Hossein Nasr and Osman Bakar), and Justification (Maurice Bucaille), [36] This study chooses one of the 5 IOK theories, namely the IOK al-Faruqi theory. The theory was chosen because it offers 12 steps of the IOK work plan, the process through analysis-synthesis; output in the form of textbooks in Islamic perspective; and its benefits, to solve education problems caused by secularization science. Al-Faruqi explained, the problem caused by the secularization of education science, and no other

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[32] Universitas Islam Negeri Syarif Hidayatullah Jakarta Library, http://tulis.uinjkt.ac.id, accessed on April 13, 2016.

[33] Universitas Indonesia Library, http://www.lib.ui.ac.id, accessed on April 13, 2016.

[34] Universitas Terbuka Library, http://www. pustaka.ac.id/dev25/opac/, accessed on April 13, 2016.

[35] Universitas Negeri Jakarta Library, http://www.lib.unj.ac.id/katalog-buku, accessed on April 13, 2016.

[36] Budi Handrianto, *Islamisasi Sains: Sebuah Upaya Mengislamkan Sains Barat Modern,* (Jakarta: Pustaka al-Kautsar, 2010), 160.

nation has been subjected to comparable defeat or humiliation. Defeated were Muslims, massacred, robbed of reviews their land and wealth, of reviews their life and hope. They were secularized, westernized and de-Islamized by internal and external agents of reviews their enemies.[37] He suggests the task to solve the problem of education.

The present dualism in Muslim education, its bifurcation into an Islamic and a secular system must be removed and abolished once for all. The two systems must be united and integrated; and the emergent system must be infused with the spirit of Islam and function as an integral part of its ideological program.[38] The great task to solve the problem just by apply Islamization. The duty of the Muslim thinker is to Islamize, i.e., to define and apply the relevance of Islam to every single item in human living.[39] Furthermore, it offers 12 of steps to realize the objectives of the IOK work plan, so that the resulting non-secular textbooks with Islamic worldview approach in various branches of contemporary science, in order to reduce the dominance of secular textbook approach to western worldview. As a limitation of the research, the study concern to IOK al-Faruqi theory, and more focus on branch of contemporary that HRM science.

The reason is the lack of the IOHRM research. I Just found a related study, conducted by Adebayo entitled "Islamizing the Management of Human Resources in Schools", 2015 (see table 3). His research found the resource management of schools labeled Islam operates virtually no different from secular schools. Therefore, transformation of the role of school management is necessary.[40] Contrary to previous research, this study apply IOK al-Faruqi theory into IOHRM that will be used to transform secular HRM textbooks into non-secular HRM textbook with Islamic worldview approach. Therefore, the study is considered as a research IOHRM possessing novelty.

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[37] Ismail Raji al-Faruqi, *Islamization* ..., 1.

[38] Ibid, 9.

[39] Ibid, 33.

[40] Rafiu Ibrahim Adebayo, "Islamizing the Management of Human Resources in Schools: The Imperative for Muslim Proprietors of Schools", Jurnal Akidah dan Pemikiran Islam (Volume 17, 2015), 80.

B. Literature Review

Elaboration of a literature review, describes the theory and practice of IOK. In the theory, explained about the IOK theory and IOHRM concept and mechanism. While in practice, described on the implementation of IOK as a living concept which is loaded with the idea of intellectual and epistemological methods using Islamic worldview approach. As the result, the implementation of the IOK will make it become the contemporary international discourse.

1. Theory of Islamization of Knowledge

The IOK theory used for Islamization of the contemporary secular sciences which contain elements of western-secular but empty of religious elements, resulting an Islamic textbook that contains elements of both science and religion with Islamic worldview approach. The IOK al-Faruqi theory include objectives (5), steps (12),[41] and process changing input through the analysis and synthesis mechanism, so that the resulting output in the form of Islamic university textbooks (see table 2, column 1).

Table 2: The IOK and The IOHRM: Objectives, Steps and Outputs

Objectives and Steps		Expected Outputs
The IOK	**The IOHRM**	
First: To master the modern disciplines		
1. Mastery of the modern discipline: categories breakdown	1. Mastery of the Western HRM: - Study both categories or theories of the HRM; - What are the categories and the theories of Western HRM?	- A list of categories; - Analysis study of Western HRM.
2. Discipline survey		
Second: To master the Islamic legacy		
3. Mastery of the Islamic-legacy: the anthology	2. Mastery of the Islamic-Legacy of HRM: - Study of the anthology Islamic-legacy of HRM; - What are the categories and the theories of the Islamic-legacy of HRM?	- A list of categories;
4. Mastery of the Islamic-legacy: the analysis		- Analysis study Islamic HRM
Third: To establish the specific relevance of Islam to each area of modern knowledge		

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[41] Ismail Raji al-Faruqi, *Islamization of…,* 38-46.

5. Establishment of the specific relevance of Islam to the disciplines	3. Determination of relevance of the Western & Islamic-legacy of HRM: - Determining the relevance of the Western &Islamic legacy HRM; - What is the relevance of Western & Islamic HRM?	Determining the relevance of Western & Islamic-legacy of HRM
6. Critical assessment of the modern discipline 7. Critical assessment of the legacy	4. Assessment of the critical differences Western & Islamic-legacy of HRM: - Assess the difference in Western & Islamic HRM; - What are the differences Western & Islamic HRM?	Assessment of differences the Western & Islamic HRM
8. Survey of the Ummah's major Problems 9. Survey of the problems humankind	5. Study the problems of Muslims/human-related HRM: - Studies issues Muslims and human-related HRM; - What is the problem related to HRM?	The map of HRM Issues
Fourth: Creative synthesis between the legacy and modern knowledge		
10. Creative analysis and syntheses	6. To study the synthesis of Western and Islamic-legacy of HRM: - Make a synthesis of Western & Islamic HRM; - How to synthesis of Western & Islamic HRM?	The study of synthesis Wes- tern and Islamic legacy of HRM
Fifth: To launch Islamic Though to the fulfillment on the divine pattern of Allah SWT		
11. Recasting the disciplines under the framework of Islam: the university textbook	7. Arranging and disseminating Islamic HRM textbook; - Arranging and disseminating HRM textbook; - How to arrange and disseminate Islamic HRM textbook?	The Islamic HRM textbook contains analysis & synthesis
12. Dissemination of IOK		

Source: Ismail Raji al-Faruqi, *Islamization of Knowledge: General Principles and Workplan* (Maryland: International Institute of Islamic Thought, 1982), 38-46.

In order to apply the IOK theory on contemporary science disciplines, especially HRM aspect, there is an innovations to the IOK al-Faruqi theory became an IOHRM concept (see table 2, column 2). The mechanism of the IOHRM concept includes input, process, output, benefit and impact are described below. Input of the IOHRM, the categories, principles, methodologies, problems and the theme[42] is an input of modern disciplines and Islamic-legacy of HRM.

The process is undertaken to transform inputs into outputs. The process of the IOHRM concept includes the analysis and synthesis of Western and Islamic-legacy of HRM. (1) Analysis Process conducted through categories breakdown and analysis of the relevance, the differences and problems Western and Islamic-legacy of HRM. (2) Synthesis Western and Islamic-legacy of HRM includes the dialectical process and multiple processes. Dialectical process, carried out with the mechanism by which the results of the analysis of Western HRM become a thesis; whereas the results of the analysis of Islamic-legacy of HRM as an anti-thesis; then do synthesis against them. According to al-Faruqi, synthesis must be conducted between the Islamic-legacy and the modern disciplines.[43]

Dual process means performed both isolating and removing western concepts or elements that are not relevant to Islamic; then embed the elements and concepts of Islam into the elements and new or unfamiliar concept.[44] Not the other way, putting Islam in a Western framework of the secular-liberal worldview.[45] Thus, the synthesis process includes both the dialectical process through the mindset of thesis, anti-thesis and synthesis; and the dual process of the IOK al-Attas theory with Islamic worldview approach. Thus, the IOK synthesis process mechanism becoming operational and the results are not biased. The IOHRM process result is a non-secular HRM textbook with Islamic worldview approach as be called Islamic HRM textbook (see table 2,

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[42] Ibid, 39.

[43] Ibid, 44.

[44] Syed Muhammad Naquib al-Attas, "Islam and Secularism", …, 34.

[45] Adian Husaini, *Virus* …, 168.

column 3). The content of Islamic HRM textbook consists of categories ranging from the Human Resource concept until the separation concept. Each of these categories is described through of three groups includes the analysis study of the Western HRM theory; the analysis study of Islamic-legacy HRM theory; and synthesis the HRM between Western and Islamic-legacy. Benefit of the IOHRM is education problem solving caused by the secularization of the HRM science contemporary. As the impact and contribution, is a new method for accelerating IOK as a branch of contemporary science.

2. The Implementation of the Islamization of Knowledge

As an international public discourse, discourse on the IOK has come for a long time. Wan Daud stated, in the context of de-Westernization and decolonization higher education in Muslim societies in the modern era, in the early 1970s appears discourse of Islamization of education in the form of the final product of writing textbooks.[46] Furthermore, associated with Islamizing textbooks, al-Faruqi in his book entitled IOK in the early 1980s stated, the task of Islamizing knowledge, to produce university-level textbooks recasting some twenty disciplines in accordance with Islamic vision, is also the difficult.[47] With regard to the movement of IOK in the early 1980s, Didin Hafidhuddin stated many textbooks published related to IOK theories and discussion of the nature of science, while some other authors have experiment in different disciplines so that it appears textbooks as its output, among other things so called Islamic economics.[48]

Then the IOK started to become an international discourse and its existence is a contemporary achievement. Furthermore, Haneef did a study entitled "A critical survey of IOK", 2005 through a review and a survey found 149 articles covering 104 articles, 27 textbooks, 16 conference papers, and 2 magazine articles, in the period between the years 1977-2000. From the results of this study showed that 5 dimensions IOK research, consist of general dimensions; Islamic economics; other

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[46] Wan Mohd Nor Wan Daud, *Islamisasi Ilmu…*, 39.

[47] Ismail Raji al-Faruqi, *Islamization of…,* 14.

[48] Didin Hafidhuddin*, Dakwah Aktual* (Jakarta: Gema Insani Press, 1988), 42.

social science; case study; and comparative/ critique/review. Disciplines that conducted to much the IOK research are dimension of Economic and Social Science yielded 49 articles.[49] The meaning is, the IOK research has been conducted in various areas and branches of science, and began to develop into the international discourse. Therefore, the other researchers are expected to conduct the IOK research in various dimension areas and branches of science in a sustainable manner.

The next period, the results of IOK discourse has become an international debate over the last 10-years period since 2006 until 2015. Based on a review and survey the researchers did show the development discourse of the IOK reached 36 articles covering different branches of science (see table 3).

Table 3:   The International Discourse of the IOK 2006-2015

Year	Authors	Title of the IOK Articles
2006	Ibrahim Ragab	The Methodology of Islamization Human Sciences
	Jeffrey Ayala Milligan	Reclaiming an ideal: The Islamization of Education
	Mahmoud M. Galander	Islamization of Communication
	Mohamed Aris Othman	Islamization of Human Sciences: Problems and Prospect
	Mohamed Mokdad	Approach to IOK: The Case of Psychology
	Muhammad Taqi Usmani	The Islamization of Laws in Pakistan
	Sukree Langputeh	The Islamization of the Discipline of Public Administration
2007	Mehboob Ul-Hassan	The Islamization of the Economy in Pakistan
	Yusdani	Islamization model of al-Faruqi and its implementation in Islamic Economics in Indonesia (a criticism of epistemic)
2008	Arskal Salim	Challenging the secular state: The Islamization of law
2009	Mohamed Aslam Haneef and Hafas Furqani	Contemporary Islamic Economics: the missing dimension of genuine Islamization

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[49] Muhamed Aslam Hanef, *A Critical Survey of Islamization of Knowledge* (Kuala Lumpur: Research Centre International Islamic University Malaysia, 2005), 141.

	See Hoon Peow	Islamization of Social Sciences: a literature review
2010	See Hoon Peow	IOK: Islamic Sociology and Anthropology
2011	A. Rahmat Rosyadi	Islamization of Education Management
	Fouzia Ferdous and Muhammad Athar Uddin	Toward Islamization of Science and Technology
	Mahmoud Hamid Al Migdadi	Issues in IOK, Man and Education
	Muhammad Omar Faruk and Rabeya Akhter	Toward Islamization of Library and Information Science: Philo- sophy & principle of record and archive management in Islam
	Ridhwan M. Daud	Islamization of Education at School
	Tiar Anwar Bachtiar	Islamization of Teaching History
	Zuraida Ahmad et.al	Islamization of Engineering Education: problems and prospect
2012	Adian Husaini	Islamization of History Education
	Ibrahim Mohamed Zein	Relevantization of NUIEm al-Millah and its contribution to Islamization of Human Knowledge
	Md. Abdullahel Baqui	Need of Islamization of Education for sustainable development
	Mustapha Ben-Hamouche	Islamization of Contemporary Architecture
2013	Rosnani Hashim and Ssekamanya Siraje Abdallah	Islamization of Human Knowledge in the theory and Practice: Achievement, Challenges and Prospects in the IIUM context
	Rubya Mehdi	The Islamization of the Law in Pakistan
	Salina Ahmad	The Role of Language in the Process of Islamization
2014	Mohammad Kaosar Ahmed	Perspective on the Discourse of Islamization of Education
	Muhammae Mumtaz Ali	Islamization of Human Knowledge
	Jamaluddin Majid & Safri Haliding	The Need for the Islamization of Knowledge in Accounting
	Rafiqul Islam Molla	Islamization: A movement of acquired Human Knowledge
	Wahbie Long	Critical Reflection on the Islamicisation of Psychology
2015	Hasan Basri	Conceptualizing Islamic Based Education: An attempt toward Islamization of Educational System in Aceh

	Mughal MJ and Ali MM	Methodology of Islamization of Human Knowledge
	Mumtaz Ahmad et.al	Islamization of Education in the globalization era
	Rafiu Ibrahim Adebayo	Islamizing the Management of Human Resources in Schools

Source: See bibliography for more data

An international discourse on the IOK includes three groups: (1) Natural Sciences consists of 3 articles covering the field of Science and technology, Engineering, and Architecture each 1 article; (2) Social Sciences consists of 25 articles covering the fields of Education Islamization, 8 articles; Law and Economics, respectively 3 articles; and the field of social-anthropology, Psychology and History, respectively 2 articles; Accounting, Commnunication, Library-information, Administration, and Management each 1 article; and (3) Humanity Sciences consists of 8 articles covering the field of Human Knowledge/Science, 7 articles, and about the Language, 1 article. The most popular discuss group of science is social science, and the ralrely is about natural science.

An implemetation of the IOK is to generate output published articles and became an international discourse; with the analysis based on data based period in 2006 were 7 articles. Indicate that an implementation of the IOK has never been increased in output of the number of articles in the following years. At most, the number of published articles Islamization same as databased period, only happens once in 2011. One of the pusher factor that is the International Seminar on Islamic Education, on the theme is "Islamization of higher education: models and experiences in the Muslim World", at the Ibn Khaldun University Bogor, Indonesia, on May 18-19, 2011.

The seminar was presented dozens of articles, two of them in the field Islamization of education and history (see table 3, year 2011). This meant, organizing international seminars can be motivating researchers to write more articles the IOK in international discourse. Outside of that year, the number of articles the IOK has continued to decline over the past eight years, between the years 2007-2010, and

2012-2015. The sharp decrease occurred in 2008 and 2010, because there is only one article the IOK in international discourse. The IOK research in the field of Science and Techology, Engineering, Architecture, Accounting, Communication, Library-Information, Administration and Management did not produce a lot of output, since there is only one article for each branch of the art (see table 3). It meant, the IOK implementation has a decrease in generating output article in the branches of the contemporary science that became an international discourse. Therefore, to attract more researchers that should be conducted some motivation to improvement.

For example, through the organization of an international seminar on annual the IOK, to increase motivation the IOK research, in example above. Research on the IOK is a challenge, because the area and the existing field have not been worked on by researchers. In other words, the IOK research is open that covers various branches of science, including the IOHRM research, as is done today. Related to the IOHRM research, there are Muhammad Hamdi and Astri Pratiwi doing research on Islam and HRM: Review and Research in 2016.

Research and review was conducted as much as 35 journal articles from 2007 to 2015. The review of journals among others, the International Journal of Islamic Management and Business; International Journal of Islamic and Middle-Eastern Finance and Management, Middle-East Journal of Scientific Research; Journal of Islamic and Middle-Eastern Finance and Management, Personal Review; Journal of Islamic Business and Management, Personal Review; and Journal of Management, Spirituality and Religion.

This research found that 4 dimensions/areas of research include the dimensions of the ideal, actual, comparative and action plans. As the result, an ideal dimension with a qualitative approach much be used as approach rather than the other dimensions and approaches. The areas of this research are new that require a lot of research in various dimensions.[50] It means the IOK research in various fields and

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[50] Muhammad Hamdi dan Astri Pratiwi, "Islam and Human Resources Management: Review and Research Agenda (Yogyakarta: Faculty of Economics and Business – Universitas Gadjah Mada, 2016), 22.

disciplines has a good opportunity to be discussed globally. It is important because the HRM should be based on Islamic values that provide guidance and safety of man in the world and the hereafter. Therefore, the researcher look at the need to address the educational problems caused by secularization science of HRM through the IOK al-Faruqi theory that operationalized into the IOHRM, to produce a non-secular HRM textbook with the Islamic worldview, for universities in Indonesia. So this research is a novelty study.

C. Methods

This research was conducted by selecting the locus from several universities in Indonesia; while the focus of this study is the IOHRM textbook. It has spent one year to collect the data, since 2015 until 2016. Based on the approach, this study used descriptive qualitative method. The qualitative data were collected from secondary data sources such as Western and Islamic HRM textbooks. Based on purpose, this is classified as an applied research.

This study applies the theoretical capability to solve education problems caused by secularization focus on HRM. A research question is how to solve problems caused by secularization of science and education in HRM through the IOK al-Faruqi theory? The purpose of this study is to solve the problem by applying the IOK al-Faruqi theory into the IOHRM concept, which is applied through a process of analysis and synthesis of Western and Islamic-legacy of HRM and produce the Islamic HRM textbooks.Based on the IOK al-Faruqi theory which includes 5 objectives and 12 steps[51] (see, table 2, column 1).

Furthermore, for practical purposes, the theory innovated by integrating measures the same goal. This innovation resulted in a more simple IOHRM models consists of seven steps to achieve the goal of Islamization (see table 2, column 2). In this model, every step taken will produce the expected output, the HRM Islamic textbooks (see table 2, column 3).

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[51] Ismail Raji al-Faruqi, *Islamization of…,* 38-46.

D. Data Source

Data source this research are secondary data from HRM textbooks. There are 15 HRM textbooks have been collected as the sampling. The books which have been written by scholars who works as a lecturer, published between the years 2001-2014, and has been used as a HRM textbook in universities in Indonesia (see table 4).

Table 4:   Data Source of the HRM textbooks

Year	Author	Title of HRM Textbooks
2001	Sayuti Hasibuan	HRM: Non Secular Approach
2009	Meldona	HRM: Integrative Perspective
2011	Jusmaliani	HRM
2012	Dewi Hanggraeni	HRM
	M. Yani	HRM
	Marwansyah	HRM
	Kaswan	HRM
2013	Asri Laksmi Riani	Current HRM
2014	Edi Sutrisno	HRM
	Yun Iswanto, Adie Yusuf	HRM
	I Komang Ardana, et.al	HRM
	Sedarmayanti	HRM: Bureaucracy Reform and Civil Servant Management
	Miftah Thoha	Civil Servant Management in Indonesia
	Saifuddin Bachrun	HRM-Human Capital Shariah
	Abu Fahmi, et.al	HRD Shariah: HRM Shariah Theory and Implementing

Source: See bibliography for more data

The profile of those HRM textbooks divided into two groups. First, is the HRM textbooks which base material is sourced from the Western/American textbook, without Islamic-legacy, referred as the Western-secular HRM textbooks; with the proportion of 67% (are the most numerous). The second group is HRM textbooks which materials are consists of Western and Islamic-legacy HRM textbook, compiled

within the framework of Islamic worldview, then called as Islamic HRM textbooks; with the proportion of 33% (see table 5, no. 3-4).

1. Method of Collecting Data

Table 5:   Profile of the HRM Textbooks

Source/Basic Material	Yes	No
1. Western/American textbooks	100%	-
2. Local (Indonesian) textbooks	93%	7%
3. Al-Qur'an and Hadits	33%	67%
4. Islamic-legacy textbooks	33%	67%

Source: data of the HRM textbooks (see, table 4)

The data collection used documentary techniques of some research literatures in the form of textbooks and articles that are relevant to this study. Data collected is the Western and Islamic-legacy HRM textbooks, by identifying of them. The IOHRM made against the Western-secular HRM textbooks, but not against the Islamic-legacy HRM textbooks. The expected results are the non-secular HRM textbooks with Islamic worldview approach, called as the Islamic HRM textbooks.

2. Data Analysis Techniques

The technique to analyze data is through analysis and synthesis. First, the analysis begins after composing category/concept, an analysis of the relevance, the difference; and problems of Western and Islamic-legacy of HRM. Second, the synthesis of the analysis carried out on the results of Western and Islamic-legacy of HRM. The mechanism of the synthesis is done through a dialectical process with the mindset of thesis, antithesis and synthesis. In this process, the Western HRM is positioned as a thesis; the Islamic-legacy HRM positioned as antithesis.

Furthermore, thesis and antithesis are synthesized. The synthesis is overcome by the dual process the IOK al-Attas theory. The mechanism of the synthesis through a dual process performed by isolating and removing things that are un-Islamic elements and concepts from the Western (Western HRM); then embed the elements and concepts of Islam (Islamic-legacy HRM) into elements and new concepts

(Islamic HRM), so that the mechanism of the synthesis in the process of the IOK becoming operational and unbiased.

Output the IOHRM is the Islamic HRM textbooks. The textbook contains HRM categories from Human Resource until the separation concept. Each of these categories is described according to three groups consist of (1) study the analysis of the theory of Western HRM; (2) study the analysis of Islamic-legacy HRM; and (3) study the synthesis of Western and Islamic-legacy of HRM.

E. Result and Discussion

Result and discussion are the answer of research questions the IOK, the mechanism IOHRM consist of the 7 (seven) steps; which includes the analysis and synthesis of Western and Islamic-legacy of HRM to produce an output in the form of an Islamic HRM textbooks.

1. Analysis of Western and Islamic-Legacy of HRM

Activities of analysis the Western and Islamic-legacy of the HRM consists the steps of determining categories and analysis of relevance; differences; and problems of the Western and Islamic-legacy of HRM.

Table 6:   The proportion of HRM Categories Relevance

Categories	HRM Textbooks	
	Western	Islamic
1. HR concept	10%	20%
2. HRM concept	90%	20%
3. Recruitment	100%	100%
4. Development	100%	100%
5. Salary/wages	30%	20%
6. Motivation	20%	40%
7. Performance	80%	100%
8. Leadership	10%	60%
9. Work culture	20%	60%
10. Separation	70%	20%

Source: data of the HRM textbooks (see table 4

First, outline the activity category Western and Islamic-legacy of HRM and analysis, begins with steps outline the categories of secular

material of Western HRM textbooks. The result is a collection of Western-secular categories HRM considerable amount exceeds 10 categories. Therefore, the limitation is done by selecting 10 the same categories as the Islamic-legacy HRM categories will also be selected later. List of 10 categories of the Western HRM described below (see table 6, column 1). Furthermore, the categories of Western HRM elected analyzed (see table 7, column 2).

The data collection of research literature with documentary techniques in the form of a written document of textbooks and articles that is relevant to this study. The data collected are Western and Islamic-legacy of HRM textbook, by identifying the Western and Islamic-legacy of HRM. The IOHRM made against Western-secular textbooks, and not against the Islamic-legacy HRM textbooks. The expected output is the non-secular HRM textbook with Islamic worldview approach, so called Islamic HRM textbook.

2. Data Analysis Techniques

The IOHRM use data analysis techniques through analysis and synthesis. First, the analysis begins after composing category/concept, an analysis of the relevance, differences; and problems of Western and Islamic-legacy of HRM. Second, the synthesis of the analysis carried out on the results of Western and Islamic-legacy of HRM. The mechanism of the synthesis is done through a dialectical process with the mindset of thesis, antithesis and synthesis. In this process, the Western HRM positioned as a thesis; and the Islamic-legacy HRM positioned as antithesis.

Furthermore, thesis and antithesis to synthesized. The synthesis is overcome by the dual process of the IOK al-Attas theory. The mechanism of the synthesis through a dual process performed by isolating and removing things that are un-Islamic elements and concepts from the Western (the Western of HRM); then embed the Islamic elements and concepts (the Islamic-legacy of HRM) into elements and new concepts (Islamic HRM), so that the synthesis mechanism becoming operational and unbiased. Output the IOHRM is Islamic HRM textbooks. The textbook contains HRM categories ranging from human resources concept to the separation concept.

Each of these categories is described according to group (1) study the analysis of the theory of Western HRM; (2) study the analysis of Islamic-legacy HRM; and (3) study the synthesis of Western and Islamic-legacy of HRM. The second step is making outline of the categories of the Islamic-legacy HRM textbooks. The results are collected category Islamic-legacy HRM considerable many in number, more than 10 categories. Therefore, it is then restricted by selecting 10 categories as the categories of Western HRM that have been chosen. List of 10 categories the Islamic-legacy HRM, (see table 6, column 1), then the categories of Islamic-legacy HRM elected analyzed (see table 7, column 3).

Second, analysis of the relevance of Western and Islamic-legacy of HRM according to their respective categories and the proportion is the third step. List of proportion relevance category Western and Islamic-legacy of HRM, showed between Western and Islamic legacy of HRM are heterogeneous and homogeneous categories. Among 10 categories, there are 8 categories are heterogeneous, consist of the human resource concept, HRM concept, salary/wages, motivation, performance, leadership, work culture, and separation. It meant HRM categories are not always discussed in HRM textbook with Western and Islamic-legacy approach.

In addition, there are 2 categories of homogeneous namely recruitment and development have relevance optimum proportion (100%). It meant, both categories are always discussed in the HRM textbooks (see table 6, no. 3-4). So, there is relevance-similarity between categories Western and Islamic-legacy of HRM. After knowing the relevance, then conducted an analysis of differences to determine the extent of the difference between them, as described below.

Third, the analysis of differences in Western and Islamic-legacy of HRM is the fourth step. This analysis is done by comparing each category of Western and Islamic-legacy of HRM. The material of Western HRM textbook contain secular values so that the material contains only worldly affairs (see table 7, column 2) and not loading affairs *ukhrawi* based al-Quran and Hadith. On the other side, the Islamic-legacy of HRM contain non-secular values with Islamic worldview approach so that the material

contains integrated worldly affairs and *ukhrawi* based on the al-Qur'an and the Hadith (see table 7, column 3).

Table 7: The IOHRM: Analyses and Syntheses of Western and Islamic of HRM

Categories	Study of The IOHRM		
	The Western Analysis	The Islamic Analysis	Synthesis
1. Human Resource Concept	HR prioritizes material values to achieve the object-tives of the organization	HR action of God's creation and the end goal should be in accordance with the com-mand of Allah.	HR to manage in a fair, ba-lanced and held respon-sibility for the world and the hereafter.
2. HRM Concept	The activities of designing a formal system that ensures the use of HR efficiently, effectively to achieve the objectives and plans of the organization.	The activities associated with the goal of human life, there is no separation of secular and religious, the ultimate goal to be achieved according to Allah SWT command.	The activities of designing a formal system linking the rational mind and the values of Islam to achieve organi-zational goals in accordance with Allah SWT command.
3. Recruitment	Hiring minorities benefit, sometimes the best candidates come from minority lesbians and gays.	Noting the ability, strength and trustworthy means to fear God so do not worry about betrayal.	Pay attention to the fit and proper person to take res-ponsibility so do not worry about his treacherous and deviant.
4. Development	Improving knowledge and skills of HR in the face of job duties.	Improving knowledge, skills and character HR *Siddiq, Amanah, Fathonah* and *Thabligh*.	Improving knowledge, skills and attitude through *Siddiq, Amanah, Fathonah* and *Thabligh*.
5. Salary/wages	Compensation as a power exchange relationship with the	Determination of fair wages and decent considering the	Concepts related wages moral dimensions of

		employee awards avail-able from the organization	condition of internal/exter-nal needs of food and clothing and shelter.	the world and the hereafter, fairness and feasibility.
6.	Motivation	Work motivation related to the fulfillment of human needs include physiological, safety, afiliation, self-esteem and the need actualization	Work motivation comes from the satisfaction gained by serving to God and faith toward the end of the day life	Work motivation stems from the need to meet the material and spiritual needs in accordance with the Allah SWT rule.
7.	Perfomance	The application of specific criteria, measurable, achie-veable, realistic and time-line.	The work has implications for the benefit of yourself/environment; and the benefit in the end.	Assessment work two di-mensions: the benefit for themselves, the environ-ment and the impact at a later date hereafter.
8.	Leadership	The process affects the activity of the group in order to achieve organizational goals.	Rasulullah exemplary family, community, army and organi-zations working in the field of economic, social and political. Not looking for the strength of the different parties *aqidah*.	The process affects the acti-vity of the group in order to emulate the achievement of organizational goals with the prophet leadership. Join forces based on the unity of *aqidah*.
9.	Work Culture	Changes in behavior of indi-viduals and organizations adapted to the current environment.	Culture of discipline, hones-ty, willingness to learn, to give the best, referring congregation Islamic values.	Work culture by way of working heed *halal* and *haram*.
10.	Separation	Breakups reason the effi-cient use of technology, the loss	Separation due to all ability and integrity are missing or behavioral	Dismissal due to all ability and integrity were

	of ability,	reasons.	missing or
	dissatisfaction and		deviant behavior.
	enter retirement age.		

Source: data of the HRM textbooks (see table 4).

Based on the data in the table, using an approach known Western HRM secular, rational but empty of revelation. While the Islamic-legacy of HRM using empirical-rational approach and the Islamic worldview is based on the perspective of revelation for salvation for the life of this world and the hereafter. So, there are diametrical differences between Western and Islamic legacy of HRM. As an example of Western and Islamic worldview difference is in the category of recruitment and leadership. Recruitment, according to the study of Western HRM, can hire minority's lesbian and gay advantage. Instead, according to the Islamic-legacy HRM, recruitment must consider the capabilities and behavior of HR reliable means to fear God and so do not worry about betrayal (see table 7, column 1-2, no. 3).

Leadership, do not look for the strength of the other parties of different creeds and beliefs.[52] One of the criterions is a leader who always organizes consultation *(Shura)*. A part from being ready to be criticized, a successful leader would do more consultation often (al-Qur'an 42: 38). Consultations should be held with persons of good moral bearing clear identify failing roommates behavior may lead to the futility of such. Do not hold any consultation with reviews those who have never been offering prayer or committing sins because it would be impossible for them to bring something much better.[53]

On the contrary, according to Western HRM, leader affects the activity of the group in order to achieve organizational goals both material alone (see table 7, column 1-2, no. 8). So, there are diametrical differences in Western and Islamic-legacy of HRM in recruitment and leadership category. Fourth, the analysis of the problems Western and Islamic-legacy of HRM, issues related to Islam and human beings, is the fifth step the

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[52] Hendri Tanjung, Manajemen Syariah dalam Praktik 9 Nabi dan Rasul (Jakarta: PT Elex Media Komputindo, 2014), 101.

[53] Didin Hafidhuddin and Hendri Tanjung, *Shariah* Principles on Management in Practice, (Jakarta: Gema Insani, 2006), 139.

process IOHRM mechanism. The main problem facing Muslims is secularism, pluralism and liberalism, which is known as 'sipilis'. In the *Fatwa* of Indonesian *Ulema* Council *(Majelis Ulama Indonesia = MUI)* No.7/Munas VII/MUI/11/2005 on Pluralism, Liberalism and Secularism Religion. *Fatwa* were issued at the request of the public because it has caused unrest. In addition, also an encountered problem of mankind in general is known as 'LGBT' of Lesbian, Gay, Bisexual, and Transgender.

The analysis of 'Sipilis' and 'LGBT' issue will be described below. Secularism is understood to separate the world of religious affairs; religion is only to arrange a personal relationship with God, while human relations are governed by social agreement.[54] This understanding has to go to college and the effects are the secularization of science education in the form of dichotomy that separates science from religion. This impact is seen in the HRM disciplines found their contention between Western and Islamic-legacy HRM epistemology. The difference of the Western HRM and the Islamic HRM can be seen from the choice between secular (see table 7, column 2) or non-secular with Islamic worldview approach are used (see table 7, column 3). Pluralism, teaches that all religions are equal and religious truth is relative; must not a claim certainty religion is true; and all the believers will enter and side by side in heaven.[55]

This phenomenon without much attention from *ulema* have actively disseminated to the public and educational institutions.[56] Adian Husaini surveyed graduate students using questionnaire instrument with a choice of answers agree and disagree. Among question, Islam has now been accepted in the world so it was time for Muslims to leave the claim that only Islam is the only true religion. As it turned out, not least in Muslim college students who answered "agree". This phenomenon indicates that the virus is already fairly spread pluralism.[57]

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[54] Majelis Ulama Indonesia, *Fatwa No. 7/Munas VII/MUI/11/2005 tentang Pluralisme, Liberalisme dan Sekularisme Agama.*

[55] Ibid.

[56] Adian Husaini, *Virus ...*, 167.

[57] Ibid, 135.

Liberalism is understanding the al-Qur'an and Sunnah by free thinking; and only accept a doctrine that in accordance with their own mind.[58] The problem of this liberal thinking has infiltrated the college. According to Husaini, the source of the virus came from Western liberalism. Excessive admiration toward Western progress and the reality of the condition of Muslims today have confused many scholars to follow the path of the Western in many areas of life. In fact, liberalism virus has now spread to many areas of public life, either through higher education institutions, and the mass media.[59]

The LGBT is a disease that exists in the community, and has plagued college until now. The existence of LGBT at the University of Indonesia (UI) be the case in media at the beginning of 2016. To respond this case, the Minister of Research Technology and Higher Education of the Republic of Indonesia, M. Nasir states the LGBT groups should not be allowed to enter the campus, because it could damage the national morale. Campus as a center of intellect and moral education should be able to maintain the moral values of the nation of Indonesia.[60]

Previously, these colleges have also been infected with the LGBT virus. The HRM textbook written by Dr. Dewi Hanggraeni, SE., MBA. and published by Faculty of Economics, University of Indonesia, in 2012, contains some material teachings about the advantages of using LGBT. She states, employing minorities give benefit, sometimes the best candidates come from minority lesbians and gays.[61] When we analyzed, this HRM is a strange one, how could we gain from those who are in actions deviate from the guidance of religion? Even it will be more dangerous due to aberrant behavior will cause problems in the organization. The HRM textbook is using Western secular worldview (see

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[58] Majelis Ulama Indonesia, *Fatwa No. 7.*

[59] Adian Husaini, *Virus* … 22.

[60] Jafar M. Sidik (Ed.) "Kampus Mestinya tidak dimasuki LGBT, kata Menristek", http:// www.antaranews. com/ berita/541624/ kampus-mestinya-tidak-dimasuki-lgbt-kata-menristek, 23 Januari 2016, diunduh 20 Februari 2016.

[61] Dewi Hanggraeni, Manajemen Sumber Daya Manusia (Jakarta, Lembaga Penerbit Fakultas Ekonomi UI, 2012), 57.

table 7, column 2, no. 3). If we use the Islamic worldview the results would be different. Good recruitment can be determined by studying the Qur'an, 28: 26. Thus, the most well-known people taken to work are the strong and trustworthy means to fear God, so do not worry about betrayal, a deviant person which has bad behavior.

In addition, Islamic colleges have also been infected with liberalism in 2008. Prof. Dr. Musdah Mulia, a lecturer at State Islamic University of Jakarta, was so dared to justify homosexual. In Jakarta Post, she stated, homosexuals and homosexuality are natural and created by God, thus permissible within Islam. News in the newspaper, "Moderate Muslim scholar, said there were no reasons to reject homosexuals under Islam, and that the Condemnation of homosexuals and homosexuality by mainstream ulama and many other Muslims was based on narrow-minded Interpretations of Islamic teachings."[62] Furthermore, she agrees the same-sex marriage. In an interview with the female edition of the journal in March 2008, he stated: God just saw *Taqwa,* not the sexual orientation of Man.[63]

Prof. Musdah Mulia expressed her opinion as a defense against minority group's deviant sexual behavior on June 20, 2012. ... talk about the problems of minority sexual orientation, community groups this is not a place in society, minority sexual orientation. ... because in my opinion, one of the pillars in upholding democracy is how we remove all forms of discrimination.[64] Responding to the development of LGBT issues in 2016, the Chairman of the MUI declared that LGBT is prohibited in Islam.

LGBT is contrary to *fatwa* MUI No. 57/2014 on Lesbian, Gay, sodomy and sexual abuse, and it is recommended that the government and the public should not allow the existence of homosexual activity, sodomy, sexual abuse and other deviant sexual orientation to live and

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[62] Adian Husaini, *Virus* ..., 211.

[63] Adian Husaini, *LGBT di Indonesia: Perkembangan danSolusinya* (Jakarta: Institute for the Study of Islamic Thought and Civilization, 2015), 47.

[64] Musdah Mulia, Opini Prof. Dr. Musdah Mulia, 20 Juni 2012, http://www.youtube.com/ watch?v= PdBIQZZoZs, diunduh 22 Februari 2016.

grow in the community.[65] Based on the description of the problems Western and Islamic-legacy of HRM, the 'sipilis' and LGBT are some paradigms which are contrary to Islamic worldview. The same-sex marriage is a deviant behavior. Well educated man be supposed to differentiate men and women because even the animal can understand and never do the 'same-sex marriage' .

3. Synthesis of Western and Islamic-legacy of HRM

After the analysis of Western and Islamic-legacy of HRM activities, then conduct to sixth step, the synthesis of Western and Islamic-legacy of HRM. This step is done with the mindset of putting Western HRM as a thesis; contrary to Islamic-legacy HRM as anti-thesis; and then does the synthesis of them. The synthesis is done through the dual process of al-Attas, by isolating and removing Western concept; later replaced by the concept of Islam into the category of HRM instead of putting Islamic HRM within the (secular-liberal) framework of Western HRM. In the context of the IOHRM, an example of the synthesis of Western and Islamic-legacy of HRM in recruitment and leadership can be categorized as follows:

(1)Recruitment, synthesis of differences diametrically western and Islamic-legacy of HRM in the category toughest of recruits to the Islamic worldview approach. The secular HRM textbook contains teaching materials that employ minorities has benefit, even the best candidates come from minority lesbians and gays. Solving problems with the synthesis of Western and Islamic-legacy of HRM through a dual process the IOK al-Attas theory, by issuing secular elements of Western HRM; furthermore, is filled with elements derived from Islamic-legacy of HRM. As a result, recruitment must focus to the fit and proper person to take responsibility so an organization do not worry about his treacherous and deviant.

(2) Leadership, the conflict between Western and Islamic-legacy of HRM in the category of leadership synthesized with Islamic worldview approach. As a result, leadership is the process of influencing the group's

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[65] Majelis Ulama Indonesia, *No. 57/2014 tentang Lesbi, Gay, Sodomi dan Pencabulan.*

activities in order to emulate the achievement of organizational goals by following the Prophet. The main point of leadership is unity of *aqidah* (see table 7, column 4), not just based on personality. Thus, through this synthesis process resulting HRM approach non-secular Islamic worldview, referred as Islamic HRM.

4. Arranging Islamic HRM textbooks and dissemination

Output seventh step (the final step) is the HRM Islamic textbook, which need to be followed by dissemination. The Islamic HRM textbook arranged through compile the results of the IOHRM concept through a process of analysis and synthesis of Western and Islamic-legacy of HRM. The Islamic HRM textbook produced consist of 10 categories, covering Human Resource concept; HRM concept; Recruitment; Development; Salary/ Wages; Motivation; Performance; Leadership; Work Culture; and separation. Each category is discussed in 3 (three) groups of the study include: (1) Study of the Western HRM theories; (2) Study of Islamic-Legacy HRM; and (3) Synthesis between Western and Islamic-legacy of HRM. So, the essence of Islamic HRM textbook is the analysis and synthesis includes 10 categories of Western and Islamic-legacy of HRM (see table 7).

Dissemination of Islamic HRM textbook is to deliver textbooks to the universities and library with no Islamic HRM textbooks and to be used as a reference by students who took a HRM course so beneficial for development the Islamic disciplines of HRM. The use of Islamic HRM textbooks lectures at universities is an urgent need for solving educational problems caused secularization HRM resulting de-Islamization. Through this dissemination gained criticism and suggestions for next improvement Islamic HRM textbooks.

Finally, this study answers the educational problems caused by secularization HRM. The IOK al-Faruqi theory that innovated be the IOHRM concept is applicable to produce non-secular HRM textbook with Islamic worldview approach, with a record in the process of synthesis of the concept of Western and Islamic-legacy carried out with the help of dual process the IOK al-Attas theory, by removing elements of the Western-secular HRM; later replaced by elements of the non-secular HRM with Islamic worldview approach. The IOHRM research is

intended to address the secularization of HRM science, the non-secular of HRM textbook output with Islamic worldview approach. This research opens opportunities for further research using other IOK theories to produce Islamic textbooks in various branches of science for higher education.

F. Conclusion

Based on the result and discussion of education problems caused by secularization especially about HRM, and solving problems through the IOK al-Faruqi theory, we could operationalize a new IOHRM concept, and produce the non-secular HRM textbook with Islamic worldview approach as an output. As the conclusion: (1) The IOHRM concept derived from the IOK al-Faruqi theory is applicable to produce the HRM textbook with Islamic worldview approach; the process includes analysis and synthesis the HRM transform secular into non-secular with Islamic worldview approach. (2) the IOHRM analysis, through the decomposition process category, and then analyze the relevance, differences and problems the Western and Islamic-legacy of HRM; (3) the IOHRM synthesis, through the integration between Western and Islamic-legacy of HRM, using the help of dual process the IOK al-Attas theory with Islamic worldview approach, thus, the synthesis is operational and not bias; and (4) Output of the IOHRM is an Islamic HRM textbook.

As a recommendation, this Islamic HRM textbook can be used in lectures at universities, and it is an urgent need for solving educational problems caused secularization HRM which resulting de-Islamization. Furthermore, stakeholders need to overcome secular science in college through Islamization some textbooks of other science disciplines programmatically and sustainable.

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